

# The Indian Missionary Record

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LEBRET, SASK.

May 15, 1942.

Rev. G. Laviolette, O.M.I., Editor

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Qu'Appelle Indian School, Lebre.

## THE RED CROSS NEEDS \$9,000,000

Campaign Starts May 11th

Canadian Red Cross—Give to relieve human suffering

From a bomb shattered cottage comes the cry of a child in agony. In a German prison camp a Canadian boy is lonely, hungry. Rescued sailors come ashore—sick, wounded, all their possessions gone. And always a Sister of Mercy is there, ready with quick help for the hurt and the suffering, ready to give merciful care to the orphan and the homeless. The Red Cross counts on you. Go with this Sister of Mercy into a war-torn world. Stand by her side as she ministers to those who bear the grief and pain. Your Red Cross dollars have a great and noble work to do. Open your heart and your purse strings. Give generously.

The Only National Campaign This Year For War Services Funds

### FILE HILLS, MAY 6th:

On the occasion of payment of Treaty at the File Hills Agency, a Red Cross tea and bazaar was held. Mrs. E. S. Jones, helped by Miss I. Graham, presided over the tea which netted over \$25.00. The sale of work at the bazaar, under the direction of Mrs. Haloway gave in net proceeds the sum of \$45.00.

Mr. M. Christianson, General Superintendent of Indian Agencies, spoke at the meeting held on this occasion, together with M.M. Ironquill, Willie Yuzicapi and Fred Dieter. Mr. E. S. Jones, Indian Agent, suggested that a cairn be erected in memory of Mr. and Mrs. W. M. Graham, the late Commissioner for Western Canada.

### LOSS \$10,000 IN INDIAN SCHOOL FIRE

Fire destroyed the building in which classes were held for the Indian children of File Hills Indian residential school, on April 9th, according to a report by the agent E. S. Jones to M. Christianson, inspector of Indian agencies, in Regina. The loss is approximately \$10,000. This building, a frame structure on cement foundation with two large classrooms, and a hall between, was erected about 15 years ago.

There will be a problem for the present to find rooms where classes will be held, pending the announcement from the government as to whether a new building will be constructed or not.

By hard work on the part of the volunteers, the main building housing a large number of Indian children was saved.

### FORT QU'APPELLE, SASK.

On May 3rd, Wilfred Chapican, age 8, from the Piapot Res. and pupil of the Lebre school, passed away. On May 10th, Peter Gopher, son of Pat Gopher, died after a long illness. He will be buried at Piapot. He leaves his wife and several children. R.I.P.

## EXHIBITION MINDED

In the midst of strenuous but eager work for every member of the family, the annual Provincial Exhibition is approaching with only 3 and one half months away, and many Indians are anxiously looking forward to exhibit their best work of the year for competition with their fellow Indians. Father is making preliminary preparations for the field work and will be giving a hand in the garden so as to get the seed in the ground in the nick of time. He is not only contemplating a bigger crop but a better one—better than the next fellow's. Mother has been busy on her sewing and knitting throughout those long wintry evenings. As a result she has work to show in which she prides herself. The spring and summer, however, brings the work in the garden for her. Here, too, she will see that her vegetables are better than Mrs. Buglar's, Mrs. Swimmer's, or Mrs. Wuttunee's and so on.

The boys and girls, of course, will help in the field and in the garden but school is their chief concern. They must not only practice in the primary necessities of life their parents pursue, but must study and learn to build a greater future so as to live a better life amongst their fellow men. Their year is filled with the work at school and before it is over they have results to show in competition with John, Mary, Catherine, etc., who are in the same grade, and also with boys and girls of other schools.

In Saskatchewan there are 14 Indian Residential Schools in operation and 28 Day Schools. In the former 1723 pupils are in attendance and 644 in the latter. Last year these pupils forwarded 1458 exhibits to the Regina Exhibition and received \$164.50 in prize money. Of this number of exhibits, 203 pupils competed in writing, 62 forwarded their daily exercise books, 187 competed in Manual Training, 214 in Home Economics, 9 in School Projects, 661 in Art, 19 in Nature Study, 47 in Geography and 56 in work of their own choice. Therefore, if, for instance, the average exhibits submitted are two from every pupil who participated, only 729 were interested out of a total of 2367, or only about one third. This is interesting to note.

In the class for Farm Products there were only 32 entries, which might mean that dad and mother are either indifferent to beating the other fellow or they are simply ashamed of the poor results obtained due to lack of interest.

The Handicraft work of Indian beadwork consisted of 185 entries. Here it should be a pride for every Indian to keep alive their old tradition and new work should replace the old that has become work out or lost. The growing generation should learn the art of their parents so as to carry it on when the latter are gone to the "Happy Hunting Grounds."

In the Women's Needle Work, 304 entries were recorded. This work is growing and should increase by leaps and bounds.

(Continued next page)

The basis for holding exhibitions is not only for recreation and to get away from the burdensome trend of life, but to stimulate competition. Competition leads to improvements and success. It puts new life into every one and creates anxiety to do better. It is definitely educational and keeps mind and body busy. It is ultimate satisfaction of life. The Indians from time immemorial, have chosen their Chief as the most competent man. He has proven himself better in battle, best leader of the tribe, etc. It was competition and he was respected, with everyone looking up to him.

Likewise are those whose work is shown at an exhibition, only in a different manner and to a different degree. Hundreds of people admire a good map, beautiful writing, a pleasing piece of art, a well finished piece of good work. They clamour to see the name of the artist and are anxious to meet him. The same applies to a perfect piece of needlework, a real traditional piece of beadwork. Select vegetables and grain are a pride to exhibit and attract many an eager eye.

Is it then not worth saying: "This year I shall do even better than last?"

—M. Christianson  
Gen. Supt. Indian Ag's.

#### LETTERS FROM MEN IN THE SERVICES:

From **Pinay Prisque (L19528)** Canadian Army Overseas: — Extend my Easter wishes to all my dear friends in File Hills, also to the readers of the I. M. Record. I would appreciate receiving your fine paper as it is popular reading material amongst my friends here. Wishing you all success in your work, sincerely yours: "The Sapper".

P.S.—Pinay will receive the I.M.R. every month, thru the courtesy of Miss Florence Pinay, Abernethy.

From **Pte. Carrier, A.E.**, Regina, Sask.:

On my Easter leave I visited the Lebret school, and was very glad to see all my friends once more. Yes sir! this army life sure is great, if you do not weaken; it is hard work, but we sure can take it. I hope to hear from my friends everywhere. Thumbs up! Keep smiling!

L13755 Pte. Carrier A. E. S.S.R. 4 Coy, 19 Platoon,  
120 C.A.(B.) T.C. Regina, Sask.

#### More Indians Who Are Serving In The Armed Forces

**SINTALUTA**—Hotomani Herman, Thompson Urban, Adams Clarence, Runs Freddie, Ironstar Henry, Soto McKay, Grey Maurice, Grey Burl. In the Air Force Women's Corps: Elizabeth and Leona Haywahi.

**STANDING - BUFFALO**—Jackson Harry, Yuzicapi Peter, Georges. (Last month we published wrong the names of Bert and Alec Whiteman; it should have read: Whiteman Leo-Peter.)

**WHITEBEAR I.R.**—Ewok Joseph, McArthur Edward, McArthur Stephen, Sheepskin Jack.

**GRISWOLD, MAN.**—Tacan Alfred, Wasicuna Philip, Minnie Abraham, McKay Stanley, Hapa Frank.

**BEULAH, MAN.**—(Sioux) Ben Stanley, Ben Edward.

**PORTAGE CIOUX RESERVE, MAN.**—Hall Henry, Page Leonard, Noel Marx (prisoner of war at Hong Kong.)

#### INDIANS SUBJECT TO COMPULSORY MILITARY TRAINING

OTTAWA, May 1.—The Indians are subject to the provisions of national war services regulations, including compulsory military training, a report from the House of Commons reveals.

#### QU'APPELLE INDIAN SCHOOL NEWS

The band has begun its drilling in preparation of the Corpus Christi Procession, and other parades and picnics; in a few evenings the boys got on to the tricks of countermarches, right and left wheels, etc. There is always a good audience on the Lebret High Street to encourage the boys; and a friend of ours paid a case of pop to the boys on one hot evening. The band will play at Fort Qu'Appelle Hospital on May 25th; at the San, early in June.

We have the pleasure of having the Training Division Inspector, Mr. A. Doucet, from Ottawa, with us for a few days. Mr. Doucet is instructing the teachers in technical training for the pupils, whereby they will co-ordinate the classroom work with the practical training they need for their home life. Shop work for the boys will prepare them for the use of tools, building furniture, making repairs to machinery, etc.

Thanks to the Scholasticate at Lebret, we had another picture show on Sunday May 3. On Thursday 7th, the school children attended a concert given by the Metis school children, at Lebret, which was very much appreciated.

Softball games, hikes, picnics are the order of the day, to recompense boys and girls who are very willing in helping with garden and farm work, with housecleaning. The beautiful weather of this month of May is indeed very enjoyable.

Recent visitors at the school were: His Exc. Msgr. Trocellier, O.M.I. from the N.W.T. who brought us news from Ven. Sr. McQuillen, now principal of the day school at Simpson, N.W.T.—Also Mr. M. Christianson, Inspector of Indian Agencies, and Mr. Jones, Agent of File Hills.

And now a few lines of autobiography from a pupil:— "I was born in Piapot Reserve; my parents gave me the name of Christopher, which means the bearer of Christ. When I was a baby I used to do mischief. Sometimes I played in mud, and my mother had to wash my clothes again and again. When I was big enough to play around the house, my mother told me to play in the snow. which was cleaner than mud.

When I was seven, my parents took me to the Lebret school to learn how to read and write. Now I am in Mrs. Paquin's room. I also belong to the Junior Band.

When I am a man I will be a farmer. I will have chickens, cows and horses, and many other things a farmer needs. I will have to work hard if I want to be a good farmer."

—C. Ironchild, Gr. 4

#### CARLYLE Sask.:

The name of the R.C. Mission Chapel has been changed to "St. Francis de Sales", at the request of Msgr. F. J. O'Sullivan, Immaculate Conception Parish, Peterboro Ont., who so generously donated the financial help necessary for the erection of the fine chapel last fall. The building is practically completed; and we hope to have it blessed by the Archbishop of Regina in the near future.



FORT FRANCES, ONT.—INDIAN SCHOOL DIARY

APRIL 1st—Holy Week—What solemn and grand events these days recall! The services, as usual, are in the Church.

APRIL 3rd—Good Friday—Today we welcome Rev. Father Couture who came to pay a visit to the aspirants to the Crusade.

APRIL 4th—Today we welcome visitors sent by Mr. Hamilton, inspector from Manitoba. They examined work done in and out of class, and seemed greatly interested in everything they saw.

APRIL 5th—Easter! Mass at 7:00 a.m. in the Church. Singing by children of the school and choir. The Church was crowded and many people came to perform their Easter duty.

At the opening of 1942 death claimed a victim in our school, George Williams. Each month since has seen another disappear. In February a man from Buffalo Point passed away in the La Verendrye Hospital. On the 8th of March, Michael Bruyere, an ex-pupil of our school, a Knight of Columbus, died about 12 hours after he was brought to the hospital.

April 7th saw the death of Mr. Nichol Mainville, an old timer, who had been suffering from months. He was buried the next day. Our sympathy goes to the families and relatives of these departed. R.I.P.

During Eastertide we had a Family Gathering in the Assembly Hall. Most of the people from the Reserve were present. We feel certain that all were pleased and enjoyed themselves. A few selections were given by the school children. But one familiar face and ready hand was missing, that of Michael Bruyere. His death certainly leaves a big void in our Amateur Hour Circle.

APRIL 6th—Easter Monday—The children had the great privilege of spending the day at home. Many thanks to our kind Father Principal for the favor.

Our hearts had a pleasant and unexpected thrill by the visit of Very Rev. Mother General to our school. The staff and pupils lined up in front of the school, and on her arrival, we children greeted her by a welcome song and address. She thanked us in a few words, and with the permission of Rev. Father Principal gave us a holiday. We are waiting for the nice weather to take it. We all hope and pray Very Rev. Mother may have a pleasant trip with no trying adventures.

APRIL 20th—At 4:15 p.m. our baseball team went over to St. Mary's School, Fort Frances. This marks the opening of the baseball games that will be played between the 2 schools during the season.

APRIL 28th—Rev. Father Poulin went to the Manitou Reserve. He passed 3 days with the Catholics of that place.

—Margaret Rose Speaker, Grade VI

FORT ALEXANDER, MAN.

Our oldest Indians do not remember having ever seen at Christmas their houses reflected in the Winnipeg River. The reason why the river was free in most places last Christmas is that the current was strong this year and the winter mild.

On January 25th our Indians were generous towards their graveyard. The 86 baskets that were sold for the upkeep of the cemetery gave the nice sum of \$150.01. Other profits of the evening amounted to \$42.28.

A remarkable generosity was also shown for the Red Cross. A concert given by the pupils of the school gave \$9.80. Out of their candy money the pupils themselves had contributed \$5.01. A nice cake was raffled for \$14.00 and brought home by Antoine Guimond, who kept it for his Easter dinner. Profits made by the school added the sum of \$12.50. Other contributions by the school staff or by Indians gave \$13.35. Thus the total sum of \$54.86 was turned over by the Catholics of Fort Alexander to the Canadian Red Cross Fund at Pine Falls.

This year St. Joseph was kind to the pupils of the Fort Alexander school. On his feast day they went as far as Black River on Lake Winnipeg, some twenty miles away. They had their dinner on some bare rocks, and they came in time for Benediction at 7:30 in the church. Only after Benediction did they have their supper. The next morning some were surprised at their red face. They were real Red Skins.

"Sister N. said a very bad word to me."

"What did she say?"

"She said: 'You black meat!' "

SANDY BAY SCHOOL, MAN.

At the beginning of this month, a few boys and girls had been to Winnipeg to have their eyes tested. They remained there for a week.

At last, on Holy Thursday, our dear little Philomene had the high privilege of receiving Our Lord. What an immense pleasure it was for this little tot to receive Him whom she was longing for since so long.

Another touching ceremony took place on Easter Monday. Mr. Richard aged 50 received, for the first time, the body and blood of our Merciful Jesus.

What a fine day it was on this 22nd. Really temperature agreed with our pious thoughts. To render special marks of gratitude towards St. Joseph, seven stations were erected in his honor. During the whole day pilgrimages succeeded each other. Even the babies wished to render homage to our glorious patron. St. Joseph must have smiled upon those little ones who sang a French hymn appropriate to Holy Thursday.

—Elsie Roulette, Grade V



CHURCH CALENDAR

MAY 23—Vigil of Pentecost. Fast and Abstinence.

MAY 24—Pentecost Sunday. Gospel: St. John 14:23-31.

MAY 27-29-30—Ember Days. Fast and Abstinence.

MAY 31—Trinity Sunday. Gospel: Teach All Nations. (Matt. 28:18-20.)

JUNE 4—Corpus Christi. (Solemnized on the following Sunday.)

JUNE 7—Procession of the Feast of the Blessed Sacrament.

JUNE 12—Sacred Heart of Jesus.

JUNE 14—Third Sunday after Pentecost. Gospel: The Lost Sheep. (Luke 15:1-10).



Marieval, Saskatchewan  
Sandy Bay, Manitoba  
Beauval, Saskatchewan

INDIAN SCHOOLS directed by the OBLATE FATHERS  
Sturgeon L'g., Sask.  
McIntosh, Ontario  
St. Philip, Saskatchewan

Camperville, Manitoba  
Cluny, Alberta  
Onion Lake, Saskatchewan

Lestock, Saskatchewan  
He-a-la-Cross, Sask.  
Cross Lake, Manitoba





Kamloops, B.C.  
Cardston, Alberta  
Fort-Frances, Ontario

Cranbrook, B.C.  
Brocket, Alberta  
Fort-Providence, N.W.T.

Duck Lake, Saskatchewan  
Fort-Alexander, Man.  
Kenora, Ontario

St. Paul, Alberta  
Norway H'se, Manitoba  
Kakawis, B.C.

# Pius XII Envisions New World Order

## CATHOLIC FAITH

(Special lesson on the Holy Father, on the occasion of the 25th anniversary of His consecration as Bishop of Rome.)

Reproduced by the courtesy of "Catholic Action"

### Six conditions of just peace enumerated in appeal to all nations.

Tracing the war to the centering of men's hopes in this world and in the amassing of material possessions without regard to their just distribution, both within nations and among nations, Pope Pius XII, in his recent Christmas message, reiterated the essential conditions of the Papal Peace Program and appealed that the day be not delayed when "a fuller consciousness and new and higher objectives" may achieve a world order restoring God to society and insuring the peace and prosperity of all nations.

In these bitter times, the Holy Father observed, "tortured by your tortures and sorrowed by your sorrows, we who live with you under the awful incubus of a scourge which is tearing at humanity for still a third year, wish to speak to you from Our paternal heart on this vigil of the solemn feast of Christmas to exhort you to remain always strong in your faith and to share with you the comfort of that very real, superabundant and elevating hope and certainty which radiates from the crib of the new-born Saviour."

### Holy Father Recounts Awful Cost of War

Recognizing the valor of those who fight in defense of rights and of native soil and the serenity in sorrow of souls living through a holocaust of flames, the Holy Father recounts the awful cost of war, its destruction of wealth, the blurring of the notions of good and evil and of justice and injustice that conflict brings, and the spirit of hopelessness it begets in men's souls, as revealed to those who by virtue of the pastoral ministry are enabled to penetrate the depths of men's hearts.

Alluding to the accusation that Christianity has failed in its mission, the Holy Father avers that this accusation comes not from those who "initiated Christian civilization, who saved the remnants of the wisdom and art of Athens and Rome, who united peoples in the Name of Christ, who taught wisdom and virtue, who raised the Cross above the airy pinnacles and vaults of the cathedrals, those replicas of heavenly beauty and monuments of faith and piety which still elevate their lofty and venerable towers in the midst of the ruins of Europe," but rather from those who have fashioned Christianity to their liking, a new idol which does not save, which is not opposed to the passions of carnal desires nor to the greed for gold and silver which fascinates, nor to the pride of life."

### Regrets De-Christianization of Nations & Individuals

While praising those rulers of states who have sought to foster and preserve in public and private life the values of Christian civilization, the Pontiff observes that he cannot close his eyes to the "sad

spectacle of the progressive de-Christianization, both individual and social which from moral laxity has developed into a general state of weakness and has brought about the open denial of truth and of those influences whose function it is to illuminate our minds in the matter of good and evil and to fortify family life, private life, and the public life of the State."

"For the human spirit," he continues, "overwhelmed in the confusion of this moral abyss, by its alienation from God and Christian practices, no other course remained but that of turning all its thoughts, purposes and enterprises and every evaluation of men's possessions, actions and labor, and directing them to the material world, striving and sweating with might and main to spread out in space, to surpass all previous accomplishments in the attainment of riches and power, to engage in a competition of speed, to produce in greater quantity and quality everything that material advancement and progress seemed to require.

"Hence we witnessed in the political sphere the prevalence of an unrestrained impulse towards expansion and mere political advantage to the disregard of moral principle in the field of economics, the domination of great, gigantic enterprises and trusts in social life, the uprooting and crowding of masses of the people in distressing and excessive concentration in the great cities and centres of industry and commerce, with all the uncertainty which is an inevitable consequence when men in large numbers change their homes and residences, their countries and trades, their attachments and friendships."

### Result of Opposition to Christian Principles

Innumerable various other ways in which modern society has set aside the moral law in social and interpersonal relationships, including the abuse of the right of private property, giving rise to the conflict between capital and labor; the disappearance of social groups and the advent of extreme individualism, giving rise to the rule of external force, causing the State to arrogate to itself powers beyond its natural scope and ushering in the evil of totalitarianism, Pope Pius asks:

"Who today can be surprised that such radical opposition to the principles of Christian teaching has finally found its outlet in so intense a clash of internal and external enmities as to lead to the extermination of human lives and the destruction of worldly goods?"

"The spectacle which we are now beholding with such profound sorrow," the Pontiff continues, "is the unhappy consequence and fruit of the social condition we have described. The war, far from arresting this influence and development, promotes it, accelerates it and spreads it with increasing ruin the longer it endures, rendering the catastrophe ever more general."

Explaining the Church's attitude toward the technological progress, the Holy Father points out that the Church, mother of so many universities of Europe, "while continuing to exalt and gather together the





His Holiness, Pope Pius XII

most fearless masters of the sciences and explorers of nature, does not fail at the same time, to bear in mind that all God's gifts and the very freedom of the human will itself can be used in a way to merit praise and reward, or blame and condemnation.

### Tasks of Reconstruction Anticipated

The Pontiff then turns to the task of reconstruction. He calls attention to the lesson of history that political and social institutions erected in opposition to the principles of the moral law are bound to have but a short-lived existence, and he avers that the destruction brought about by the present war is on so vast a scale there must not be added to it the further ruin of a frustrated and deluded peace. The new order that all men seek, the Holy Father declares, "must be founded on that immovable and unshakable rock, the moral law which the Creator Himself has manifested by means of the natural order and which He has engraved with indelible characters in the hearts of men; that moral law whose observance must be inculcated and fostered by the public opinion of all nations and of all States with such unanimity of voice and energy that no one may dare to call into doubt or weaken its binding force."

### Essential Conditions of Just Peace

On this basis of the moral law he recapitulates the essential conditions of a just and enduring peace, which he set forth first in his Christmas message of 1939 and reiterated in his Christmas message of 1940. These conditions the Sovereign Pontiff outlines as follows:

1. Within the limits of a new order founded on moral principles there is no room for the violation of the freedom, integrity and security of other States, no matter what their territorial extension or capacity for defense, and if it is inevitable that powerful States should play leading roles in the formation of economic groups, they must respect the rights of those smaller States to political freedom, economic development, and neutrality in case of conflicts between nations.

2. Within the limits of a new order founded on moral principles there is no place for oppression in any

way of the cultural and linguistic characteristics of national minorities, for the hindrance or restriction of their economic resources for the limitation or abolition of their neutral fertility.

3. Within the limits of a new order founded on moral principles there is no place for that cold and calculating egoism which tends to hoard the economic resources and materials destined for the use of all to such an extent that the nations less favored by nature are not permitted access to them.

4. Within the limits of a new order founded on moral principles there is no place, once the more dangerous sources of armed conflict have been eliminated, for a mad rush to armaments, so that the nations of the world must proceed with sincerity and honesty to their progressive limitation, particularly of those armaments characterized as offensive weapons.

5. To procure the rebirth of mutual trust, certain institutions must be established which will merit the respect of all and which will dedicate themselves to the most noble office of guaranteeing the sincere observance of treaties and promoting, in accordance with the principles of law and equity, necessary corrections and revisions of such treaties.

6. Within the limits of a new order founded on moral principles there is no place for persecution of religion and of the Church. Elucidating this condition, the Holy Father observes that "from a lively faith in a personal and transcendent God there springs a sincere and unyielding moral strength which informs the whole course of life; for faith is not only a virtue, it is also the divine gate by which all the virtues enter the temple of the soul, and it constitutes that strong and tenacious character which does not falter before the rigid demands of reason and justice."

### ECHO FROM MUSCOWEQUON

Volunteers in the School Garden and on the Indian Reserves—yes, there is a Home Line Defense rising up on every farm in Canada this year. The Government wants an extra production of vegetables on all farms, also on our Indian Reserves. It takes that to win, at least for our vital part in home defense.

So with men in the army, in the marine, in the air force, we also want to join here in the school and at home by our work in the garden.

Already boys and girls are preparing the hot beds for the school garden and on May 15th, boys and girls will be allowed to go home in this Reserve to plant each one a sack of potatoes given by our Principal for cultivating during our holidays and for helping our dear parents. Indian boys and girls carry on for Victory!

—Nap. Wolfe

### ST. GEORGE'S FEAST

#### Patron Feast of Our Rev. Father Principal

A concert was played by the school children of the Muscowequon School on April 22nd, in honor of the Principal, eve of St. George's Feast.—Many visitors were here from Punnichy, Le Bret, Marieval, Lestock and several Indian Reserves. All seemed to be very interested.

A holiday was granted to us for the next day; during which the boys went for a big hunting party of gophers, rabbits, crows, etc., while the girls went out with their teachers for a nice fried potatoes party.

—George Young

## ? THE QUESTION BOX ?

**What is the significance of the "Asperges" before a High Mass, when the priest sprinkles Holy Water?**

This is a ceremony that dates from the 8th century. It aims at purifying our hearts and making us fit to assist at Mass. Holy water (sometimes called 'lustral' water) is a Sacramental that is destined to forgive venial sins.

Sprinkling the Holy Water helps to remind the faithful of their graces and duties as baptized Catholics.

**What do you really think of Novenas?**

A book could be written to answer this. If a novena concentrates too much upon a saint or too little upon God, it is wrong. Novenas and like devotions ought to bring a person nearer to God, not farther from Him.

Odd or novel devotions that offer ridiculous shortcuts to salvation bear on them the stamp of fraud. It is true that there can be excess in religious practices, and no-one knows that better than the Catholic Church. Everything in the world is subject to use and abuse, and novenas are no exception. All in all, the world is a better place because of novenas, and for that reason the Church is willing to encourage them. That is a wise and sound policy. No one is bound to make a novena, and still it is there for anyone who wants it.

**Are Catholics allowed to attend Protestant Funerals and Marriages?**

Catholics are not allowed to assist actively and formally at religious services of non-Catholics; but they may be allowed to assist passively and materially if there is a serious reason, no scandal and no danger to one's Faith.

These are the rules of Catholic Theology on such matters, and they are not so complicated as they seem. Active assistance would mean taking part in the liturgical acts of the Protestant sect. Formal attendance would imply approval of the service and the intent to worship God thus.

On the other hand, material attendance or assistance is the non-approving presence of a person at the Protestant service. Such is the act of a Catholic who attends a Protestant wedding or funeral. All persons are bound by the laws of courtesy, and it must often happen that Catholics are invited to assist at religious functions of persons familiar to them in business or in social contact. By attending, the Catholics intend to pay honor to a person, not to a sect.

### Save Rubber!

Look around your home, on your farm, in the fields, for old rubbers, tires, etc. and bring it to your local salvage committee. Every pound of reclaimed rubber helps in the nation's war effort.

## THE LIFE OF JESUS

### First Mission in Galilee

Wayabaninik pitcinak iko pitapanimik ki wanickat, Capheranuming ki ani ondji sakaham, kaye pagwatca ihi ki awi aya. Mi ima dac ki madji anamiha. Simon kaye o widjiwaganan o ki pi piminijawahanin ka atimawat cemak oho o ki inawan:

"Kakina awyia ki nandonehok"—"Ambe otenang kaye otenang oho peco ijata. Jesus ki ikto, mi ima kaye tci gagikweyan; mi kuca ihi wendji ki pi ijayan."

Anicinabek dac ki pi tagucinok, kaye kawakackawawat o ki pagussenimawan enigok tci ani matjassinik: "Inate Jesus o ki inan pekanagin tci awi winda-makeyan minwatcimowin otcitcissenik Kije Manito ot okimakandjigan, mi kuca wendji ki pi ijinijahokoyan."

Misiwe Galilewaking ki papa-ajiya gagikwed mawandjihitiwigamikong, ikonijawat Matci Maniton kaye nodjimohat ayakosinit kaye onamakisinit, kaye kakina ki nodjimohan.

Memissakamik anicinaben wewokwawanitinit o ki piminijahokon Galileing ondji, Decapoling, Jerusalem-ing, Judeing kaye kakina aking ondji agami Jourdaiy-ing.

### CAN'T AFFORD IT

Some of us are constantly missing the good things of life on the plea that we "can't afford it." And yet we could afford a good many choice things if we knew how.

The old woman who once remarked "Poor folks has poor ways" unburdened herself of a truth with very general application. Many years ago poor parents took their children out of school because they "could not afford" to send them beyond their tenth year. They put them to work. Now the advantages of education are so well understood that poor parents see that it pays to give boys a fair education. When the boys begin to earn they earn more.

The moral is that many people can't afford good things because they don't see the future in the move. We do not beautify our homes with books and pictures and good furniture because "we cannot afford it." We forego the comforts of life because we can't afford them. But let us examine into our amusements and our waste in buying provisions, and we will come to the conclusion that we are poor folks with poor ways; that if we only mended our ways we could afford better.

The children of the household are not trained to read because their parents can't afford to buy a few good books. A taste for reading and direction to good reading are worth hundreds to the growing family, but the poor folks with their inevitable poor ways, do not see the future in it.

It is all due to a poor disposition of affairs. We are stopping small leaks while the bottom is falling out; we are chasing after petty objects and ignoring greater good within our reach; and we are building muscle at the expense of brain, and accumulating fat while our hearts degenerate. We can't afford to go to heaven because we want the earth.